7: Joest--61 [10] E-5 (no date) 1882 Formosan Aborigines
116, 563, 586, 595 Chin-hoan

There is no polygamy on Formosa. A man may have only one wife at a time, but it is not difficult to obtain a divorce and the Chinwans on the whole are not a jealous people. The girls often marry Chinese, although the men of their own tribe treat them quite well.

11: Haguenauer--34-35 T-3 (no date) 1929 Formosan Aborigines
116, 586, 627, 837 Atayal

If a Tayal wife is mistreated by her husband's family [35] she can go home to her parents. But this is a very serious act, for it entails not only a divorce, but a rupture between the two families. It is a case of vendetta, and the only way of avoiding a reprisal on the part of the wife's family is by paying an indemnity. Usually an unhappy wife just asks a third person to intervene, it may be the village chief, or some one else. If the husband is at fault, he is scolded. If the husband is guilty of adultery, the wife has the right to leave the house, and the husband cannot ask her family to return the sum that he paid in order to marry her. If the wife is guilty, her spouse has the right to repudiate her and to ask for the restoration of this sum. When the divorce proceedings are over, each family must kill a pig and distribute the pieces among the other families in the village. A Tayal woman who has been repudiated never goes back to her family; she has to marry again or live alone.

16: Müller--230 [5] U-3 (no date) 1910 Formosan Aborigines
116, 586

Among the Formosan aborigines marriage is for life, but divorce is possible if it meets with the approval of the tribe.

20: Alvarez--258 [2]
116, 577, 581, 586, 837

(no date) 1927

Formosan Aborigines

"They are not strict moralists, though libertinage is severely punished in accordance with the laws established for it. Matrimony seems to be regarded as a transcendental act in the life of man. Among the Tsalisen, however, the man leaves the hut of his wife in case she has failed to become mother. By this, the marriage is regarded as dissolved, and both are free and can marry again."

22: Wiedfeldt--21 [2] F-5 (1913) 1914 Formosan Aborigines
116, 586 Atayal

"The main purpose of marriage is the begetting and rearing of children." This precept...holds good among the Atayals, for whose economic existence this is also necessary. Childless marriages are therefore immediately dissolved. Under other circumstances also, marriages can be dissolved at any time and without presenting definite grounds. The party who desires the marriage to be dissolved, however, must leave the other party as well off as it was before the marriage. If the man desires the separation, the woman simply goes back home with her children. If the woman desires the separation, her family must pay back to the man the price that he had paid for her, so that he can get another woman to manage his household. In the case of marriages in which the man worked out the price of the woman, the situation is reversed. If the man desires the separation, he has to pay a sum equivalent to the price of the bride. If the woman desires the separation, the man is obliged to go. Children under three years of age always stay with the mother. Older children, who are always in great demand and can be sold at any time for adoption, never stay with the party who wishes to dissolve the marriage, but with the other party. If children and the rearing of them constituted an economic burden, it would not be so easy to dissolve marriages.

22: Wiedfeldt--25 F-5 (1913) 1914 Formosan Aborigines
116, 586 Atayal

This partnership of two individuals for living and for economic purposes which we find in the Atayal family can be dissolved by divorce or by the death of one partner.

22: Wiedfeldt--35-36 F-5 (1913) 1914 Formosan Aborigines
116, 464, 586, 597 Atayal

Labor, however, is harder to get [MC: than land], and hence female labor, which the man generally has to provide, has a corresponding market value of from 25 to 30 ro-kosch-kaha [MC: ornamented clothing used as money]. This same value [36] serves as the basis of compensation when a marriage is dissolved. If elderly parents have no more unmarried children to help out in their household, they buy young people as laborers. If they have no means, the clan helps to make up the price. In every tribe, 60 to 70 children are sold in this way annually.

22: Wiedfeldt--36 F-5 (1913) 1914 Formosan Aborigines
116, 586, 858, 597, 768 Atayal

They [MC: children]are offered for sale when marriages are dissolved, on the occasion of the death of one of the parents, when the remaining partner remarries, in which cases children are often a burden or become unnecessary, and thus are put up for sale. A brother or sister may also be sold when a son of the family is to be married, in order to raise the price of the bride for him. This does not suffice, however, to fill the demand for labor. I myself have seen an old Schimptonoff come to the Japanese police commissioner leading a Chinese boy by the hand, and ask for permission to buy him from his parents, which he was forbidden to do, according to Japanese regulations. The price for a ten-year old boy, --younger children are not bought as a rule, --amounts to from 10 to 13 rokosch-kaha. [MC: ornamented sleeveless jacket used as money] For a ten-year old girl, who can not weave yet, the price is 7 to 10. If the girl knows how to weave, she is worth the same amount as the boy.

25: Plaut--60 [2] U-4 (no date) 1903 Formosan Aborigines
116, 582, 586, 589, 593

Usually young people marry at a very early age. The parents never force their children to marry but allow them to follow their own inclinations in the matter. Certain marriage formalities are observed among all the tribes. We have already stated that marriage is monogamous, that both husband and wife enjoy equal rights, and that blood relations are not permitted to marry. All witnesses agree that the husband and wife are devoted to each other, and that the wife is never regarded as a slave or beast of burden... Accordingly divorces are the exception, and adultery seldom occurs. Curiously enough, the Tsarisen consider that failure to have children is cause for divorce. Childless widows are allowed to marry again, but if a widow has a child, she cannot marry.

25: Plaut--61 [3] U-4 (no date) 1903 Formosan Aborigines
116, 583, 586, 591 Tsalisen

The Tsarisen have a match-maker. If a young man decides that he wants to marry, he gets the consent of his parents and then arranges with a match-maker to woo the girl. If her parents agree to the wedding, the two families exchange a gift of wine, and that amounts to the conclusion of the contract. The marriage takes place about a month later, and at that time the young couple has to drink wine together. The wife lives in the house of her parents until her first child is born, and then she moves to her husband's home. If there is no child after a year and a day, the husband stays away from the home of his parents-in-law, and that amounts to a divorce.

34: Del Re--29-30 U-4 (no date) No Date Formosan Aborigines
116, 586, 595, 562, 831, 183 Yami

"The Yami are strictly monogamous in so far as they may only have one wife at a time. Divorce, however, is easy and merely determined by the wish of the party concerned, nor does it carry any stigma for the woman who, in this respect, has equal rights with the man. There are among the islanders women who have been divorced as [30] many as fifteen times. Contrary to what might be thought, this does not lead to laxity of morals. The level of morality in this tribe is very high notwithstanding, or perhaps because of, the conspicuous absence of any sense of moral or social guilt attached to sexual intercourse."